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BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

THE HUMANITARIAN MOVEMENT IN ENGLISH POETRY DURING THE
THIRD AND FOURTH DECADES OF THE NINETEENTH CENTURY

by

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(B. S. in Ed. Boston University, 1926)

Submitted in partial fulfilment of the requirements for
the degree of Master of Arts

1931

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Outline

The Humanitarian Movement in English Poetry during the
Third and Fourth Decades of the Nineteenth Century.

Theme: Certain English poetry of the early Victorian period reveals a humanitarian spirit that is a reflection of the social, economic, and political conditions of the time.

Introduction

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- II. Kindliness, a trait of the English race, manifested
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- III. The power of poetry to reflect the conditions of and
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- 1. General characteristics of the poetry during the
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- 11. Tendencies of the period as shown in the poetry of
 - A. Ebenezer Elliott, "The Corn Law Rhymer", one of
the first poets of modern democracy
 - 1. He was called the "Robert Burns of the City."
 - 2. Bad social conditions of the day led him,
through his broad sympathies for the working
man, to attempt to adjust them through poetic
appeals to the people.
 - 3. His first-hand acquaintance with the poor
gave a tone of sincerity to his poetry.

4. The abolition of the corn tax was his special concern.
 5. The leading characteristic of his verse was his deep indignation over problems of the period which often led him into absurd declarations.
 6. The value of his works lies in their timeliness and immediate effects: the repeal of the corn laws and constant acquaintance of the public with the needs of the poor workman.
 7. Elliott also exerted an influence on writers of his age as well as on those to follow.
- B. Thomas Hood, one of the few humanitarian poets to deserve his title, "poet"
1. In him is found a genuine note of sympathy and a power to re-create that quality in his readers.
 2. Hood, although better known as a humorous poet, was led through his kindness to interest himself in the problems of the people.
 3. This sympathy was based on an acquaintance with the masses in London where he was an editor.

4. His aim to make a series of poems illustrating every form of social misery was unfortunately only started.
 5. In contrast to other writers of the day the technique of his poetry is good.
- C. Mrs. Browning, with her Cry of the Children and other poems which placed her in the humanitarian ranks as a real poet
1. Occasion of writing The Cry of the Children and its influence
 2. Her stand on man's enslavement of woman
 3. The Runaway Slave at Pilgrim's Point, an expression of her attitude toward negro slavery
 4. Her love of liberty and of world peace
 5. The success of The Cry of the Human written in 1844
 6. Aurora Leigh, a poetical exposition, the solution of social problems
- D. The political poets, the Radicals and the Chartists
1. Thomas Cooper
 2. Robert Nicoll
 3. Gerald Massey

E. Writers who produced occasional poems of humanitarian interest, thereby showing their awareness of the social conditions of the time.

1. William Thom
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Summary

The Humanitarian Movement in English Poetry during the
Third and Fourth Decades of the Nineteenth Century

Theme: Certain English poetry of the early Victorian period reveals a humanitarian spirit that is a reflection of the social, economic, and political conditions of the time.

Introduction

The Humanitarian Movement as here discussed must not be confused with that relating to the early Unitarian organization, the members of which denied the divinity of Christ; nor has it to do with the subject of the humanities. Rather it concerns the idea so defined under the word humane in Webster's New International dictionary:

"that which evinces active sympathy or compassion for others, especially for the lower animals. Humane emphasises kindness, benevolence or sympathy."

It is in this sense that it is applied to the poetry of the nineteenth century.

There is truth in Hugh Walker's statement,

"English poetry reveals that kindness which is one of its most engaging traits, and which is shown conspicuously in love of humanity to animals." (1)

In the last few generations we find more indications of this characteristic, this kindness to man and beast. In the eighteenth century William Blake evidenced a sympathy with animals in his Auguries of Innocence; as early as 1819 Wordsworth incorporated a philosophy of the rights of animals in Hart-leap Well. (2) Coleridge connected prayer with the love of animals and tried to show that the maker of all loves all; Burn's (3) To a Field Mouse comes to mind as an example of man's sympathy with his non-human, fellow creatures. These poets, Burns, Coleridge, Wordsworth, and Blake who wrote of man's kinship with animals, were forerunners of many others who wrote during the nineteenth century. (4) Leithch Ritchie says in The Beetle Worshipper

Learn further, that one common chain runs through
the heavenly plan,
And links in brotherhood the beetle and the man.
Both fair and foul alike from Him; the Lord of
Love do spring---
And this believe he loves not well who loves not
everything. (5)

-
- (1) Walker The Revelations of England Through Her Poetry P. 15
 (2) Wordsworth's Poems P. 135
 (3) Burn's Complete Works P. 111
 (4) Ritchie (1800-65) Scotch novelist and miscellaneous writer
 (5) Lloyd's The Great Kinship P. 70

(1)
The Dancing Bear is not only a satire against the slave trade, but a plea for the banning of animal performers as public amusements. Charles Tennyson Turner shows a compassion for animals in such poems as; To a Starved (2) (3)
Hare in the Garden in Winter On Shooting a Swallow (4)
 and The Plea of the Shot Swallow. Notable modern examples of man's feeling of kinship with animals is (5)
 John Davidson's A Runnable Stag and John Masefield's (6)
Reynard, the Fox.

The expression of humanitarian ideas opened up the way for the establishment in 1891 of the Humanitarian League whose main principle was that "it was iniquitous to inflict suffering on any sentient being except when self defense or absolute necessity can be justly pleaded." (7)

The League was particularly interested in the subjects of national warfare, vivisection, and kindness to dumb animals. Throughout the century feelings about these subjects were expressed by various poets.

- (1) Southey's Complete poetical works. P. 174
- (2) Turner's Collected sonnets P. 330
- (3) Ibid. P. 365
- (4) Ibid. P. 235
- (5) Lloyd's Great kinship. P. 177
- (6) Masefield's Reynard the Fox.
- (7) Bliss--Encyclopedia of social reform. P. 701

In addition to having the power of interpreting the characteristics of a race, poetry is able often to work constructive changes in a people. Shelley has quite truly said,

"Poetry is the most unfailing herald, companion, and follower of the awakening of a great people to work a beneficial change in opinions or institutions." (1)

Most of the poets of this period seriously used their art to appeal to the emotions of their readers, that they, in turn, might be interested to improve mankind. Equally true is it that an age or period can leave its mark on the writings of an author. In what other age before this time would there have been an appeal made for such sympathy for a poor seamstress as is found in The Song of the Shirt?

Discussion

An awareness of problems of the early nineteenth century and an accompanying desire to supply solutions for them were shown by two different groups, the Methodists and the Radicals.

(1) Lloyd's Great Kinship Preface page XIII

Although the Methodist movement originated in the eighteenth century, the influence that it exerted extended throughout the nineteenth. Under the leadership of John and Charles Wesley and George Whitefield the Methodists strove for reform within the Church of England. Everyone was urged to help; those who worked in the mines and mills were appealed to as well as leaders in society and in the clergy. Later the organization, which eventually separated from The Established Church, added to its list of recommendations for church reform, others which concerned social betterment: a more human treatment of prisoners, the abolition of slavery--white and black, the securing of temperance, the promotion of world peace and the passage of measures that would benefit the poor, sick and ignorant.

The work of the Methodist reformers resulted in the enactment of much social legislation; because of the combined efforts of the Methodists and Radicals the passage of the Reform Bill of 1832 was successful.

J. R. Green in his History of the English People says that

"The result of the religious revival was the steady attempt, which has never ceased from that day to this to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor." (1)

(1) Green's History of the English people. P. 740

It was largely due to the Methodist influence that slavery was ended in the English possessions, the Methodist leaders, bringing the workers, especially the miners, a consciousness of their social and industrial needs.

Methodism and trade unions developed simultaneously. Through the Methodist organizations the workers learned how to combine and how to choose leaders; those leaders selected for political purposes often were taken from church classes or from among the local preachers. The labor unions which were fairly well organized by 1850, were most important forces for social improvement.

Another group of earnest workers for social and political improvement were those who were called "Radicals" because of their insistence on more radical reforms in the government. The Radical movement proper began during the latter part of the eighteenth century under the influence of John Wilkes, who from 1763-1782 symbolized Radicalism. He was one of the first to argue against the non-representative system of Parliament. Credit is due the Radicals of the nineteenth century for establishing most of the political reforms,

especially the ones embodied in the Great Reform Bill of 1832. From the French Revolution they learned their methods of agitation: political propaganda, huge bonfires, torch light processions, charters, mass meetings and newspaper letters.

In addition to this consciousness of social problems another force which influenced the humanitarian movement is demonstrated in the democratic sentiments of the time. These tendencies had their roots in "Liberty, Equality, and Fraternity" the political ideals of the French Revolution. Before that time, 1789 to be exact, the plea of economic liberty for the individual had been most urgently put forward in Adam Smith's Wealth of the Nations (written in 1775). This had a tremendous influence on the economic and social thought, that carried over into the nineteenth century. As a result the latter part of the eighteenth century was hearing the cry of "liberty." The doctrine of equality preached during the Revolution and expressed by Burns in For a'
⁽¹⁾
That and a' That found its echoe later in Gerald Massey's The Worker.
⁽²⁾
 Along with the idea of equality of man the Revolutionists preached the doctrine of the

(1) Burns' Complete Works. F. 300

(2) Massey's Poetical Works. F. 104 (1847 edition)

brotherhood of man. This is, of course, the belief that is at the heart of the Humanitarian Movement.

The ideals referred to above were lost sight of during the years when England was at war with the armies of the French Republic and later with those of the imperial Napoleon. Again for a while immediately following the Napoleonic Wars, during which time there was a decidedly reactionary policy, the expression of these ideals was pushed aside. Those in control of the government in England were in constant fear that democratic tendencies would take on the form exhibited in France; therefore, they were alert to suppress any uprisings by the masses. Their opportunity came in August, 1819 when the Radical following held a meeting at St. Peters Field, Manchester to demand parliamentary reform. The Royal troops who charged on the fairly orderly crowd, killing six and injuring others, were supported by the Tories in power. After their "massacre" of the crowd they determined to use still more force and so passed the repressive Six Acts which further curbed the rights of free speech and which prohibited public gatherings. Such was the Tory reaction to the people's plea for

equality through reform of Parliamentary representation.

Yet insistence on democratic rights continued to be asserted. There also grew up a more general interest in the lower classes of society. Those who cared enough to investigate the social conditions existent during the Thirties and Forties found hundreds of cases of need and misery in their midst. They had plenty of opportunity for the carrying out of the ideal of brotherhood. The plea had passed from the abstract to the concrete. Those who had written and those who had read songs written to "Liberty" now saw industrial slavery laughing them in the face. France had blazed the trail for English reformers, although the English reaction was in no sense as violent as the French. The English populace did, however, respond to the situation in some of the same ways; there were riots, petitions, pamphlets, and poetry to make evident the needs of the poor and suggestions for reform.

The reformers were helped by a change in the audience being appealed to through propaganda. Although it was still true that only a few of the appeals could be made to the people at first hand democracy was

extending itself as more and more people were learning to read and write. It was necessary in a large measure to seek the sympathy of the intelligent educated who could use their influence to alleviate the sufferings present; but the breadth and extent of the audience was gradually enlarging. Many of these poets themselves came from the ranks of the working class and educated themselves through much effort.

During the last half of the eighteenth century there occurred a revolution in industry that had more far reaching social influences in England than had the French Revolution in France. The inventions and discoveries that applied to the textile industries are the ones to be considered. Those that concerned the machinery for spinning and weaving cotton and woolen goods were the spinning jenny of Hargreaves, 1767, the roller spinning frame of Arkwright, 1771, and the "mule" invented by Crompton in 1775, an invention which combined the principles used in the inventions of Hargreaves and Arkwright. In 1785 came the discovery of the application of steam power to cotton spinning and weaving. This application really established the

ascendency of the factory system over the existing domestic system. Factories themselves, nevertheless, were very slow in being started. In 1800 there were only a few, but they had increased considerably by 1840.

Almost necessary to the machine age which was springing up was the progress of the iron industry. The improvement in the steam engine hastened this progress as did also the discovery that coke made from coal could be used instead of charcoal, the supply of which was rapidly diminishing. This latter discovery meant an increase in iron production as well as the necessity for founding factories near places where coal and iron were close together; therefore ensued a movement to the northern part of England. Often new factories were started in places isolated from old established towns, and even away from the hills and waterfalls, but always in locations nearer the coal fields.

Although the inventions which were destined to influence industry originated in the eighteenth century, they were more widely used in the first decades of the nineteenth century, the time under consideration.

Not only did the invention of new machines and new discoveries make it necessary that factories be located near the places where iron and coal were found adjacent, but it presupposed such a division of labor that the workers be housed under one roof. With the growth of these factories came the growth of cities and a consequent moving away from the rural districts. About this time, because of a desire for more progressive agricultural methods on the part of the large land owners, there was also a movement away from community farming to the "inclosure" system. As the number of landowners decreased, the wealth of the landed aristocrats increased as they now controlled on their estates the inclosed lands. In the re-adjustment many were compelled to become tenants on the "inclosed estates"; others who found themselves forced out of the estates and without work went to the cities to seek new employment. Thus, they added to the number of laborers working on a wage. With this movement of the population from the country to the city came changes in the life of the workers. Living conditions were not so healthful in the city as in the country; for, even though medical

sanitation was poor in the latter, and pestilence was common, it was worse in the congested cities.

A man who had worked alone under his own roof in the country found, when he came to the city, that he lost independence and must work under the strict discipline of groups supervised by an overseer. He came, too, to recognize the new division in society which the factory system was producing.

As a result of the factory system there grew up a whole new scheme of capital and labor. As only the wealthy could afford to purchase machinery and start factories, the masses became wage-earners and the few became capitalists. Hence occurred a division between those who owned and those who worked in the factories. The owners of the factories often lived at great distances from their manufacturing plants and in very different social backgrounds; therefore, they saw little of the existing bad conditions and concerned themselves almost not at all with the state of affairs in their factories. Quite naturally there grew up a hostility between the two groups. The laborer became the victim of the capitalist's desire to make money as quickly as

possible and to spare no one in the process.

And no one was spared. Conditions were very bad, for the capitalists wanted no regulations of their affairs. "Laissez-faire"--the policy whereby the government could not interfere with the natural working out of the laws of supply and demand--exactly suited them. And they saw no need to shorten hours, to increase pay, or to restrict the labor of women and children.

The factory system also brought with it another defect. The laborer found himself regarding his occupation in a new light. For him piece work produced a growing lack of interest in his job because of the monotony of the operation required, and an indifferent attitude toward the results on the part of the laborer. The task did not inspire creative zeal and joy in the doing for its own sake. But mere drudgery was the very least of the troubles of the workmen. There were others of a much more serious nature, such as the exploitation of women and children.

Next will be considered child labor. When the factories were first built, the owners found great difficulty in acquiring any kind of labor, as the mills

were located at a distance from settled communities. As a consequence the practice was followed of getting orphans and poor children from "philanthropic" societies or of securing the poor children, orphans, or waifs from church wardens or overseers of the London parishes and rural districts. There was no supervision of these children who were, to all practical purposes, slaves to be exploited for the benefit of their masters. Many of these children were actually bought and sold as in any slave trade although the transactions were not so openly performed. Parents were also to blame; for many found it profitable to have large families of children and to put them to earning wages under the same conditions as were the little orphans. The children were under-fed, puny, little midgets working often from twelve to fourteen hours a day with no opportunity for play or education.

For a most vivid picture of the working life in an earthenware "crock" factory one should read chapter four in Arnold Bennett's Clayhanger.⁽¹⁾ Chapter five, too, reveals a most heart-rending existence in the public workhouse of the same date, 1836. The description

(1) Bennett's Clayhanger
See Bibliography Pp.

New York, Doran 1910

of the workhouse commonly and quite rightly called the "Bastille",--and of the flogging given to a boy who attempted escape seem too depressing to set down here;
(1)
yet they are true pictures.

In the cold, dark mines children under six years of age were employed to open and shut trap doors and carry trucks through the small, gloomy passages. Women, too, were cruelly exploited and compelled to do work not even suited to a man, and to labor from fourteen to sixteen hours a day.

The environment in which all worked was wretched. Even with high pay and short hours, neither of which prevailed, the situation would have been deplorable. No thought was given to health, sanitation, water supply, ventilation, or lighting. Conditions, which were the worst possible, were instrumental in breeding disease and producing a breakdown of both physical and moral health. No attention, moreover, was given to the prevention of accidents which were numerous.

The homes of the workers were no better. Many left their own little plots of land with their bit of green or tillable soil in the country to go to the

(1) See Appendix Pp. XV-XVII

worst of slum conditions. Many people--married and single--male and female--adults and children--were huddled into tenement rooms that were even worse than the factories in regard to filth and lack of sanitation.

(1)
In the main the "sweat shop" conditions resulted from the financial advantage which the employer found in failing to furnish suitable living or working quarters, although they may in part be attributed to absence of information on the part of the employer or lack of an educated, interested, public opinion.

Despite the apparent deficiency there were stirrings among some of the people. Here and there a few humanitarians were being aroused by conditions, and along with some of the workers who were beginning to be self conscious regarding their situations, were starting agitation through the press and political channels.

Writers of the day became interested in the problems confronting employer and employee. Mary Barton (2) and North and South (3) are two novels by Mrs. Gaskell in both of which she deals with the relations between

(1) Cf. Kingsley's *Alton Locke*

(2) Gaskell's *Mary Barton* New York, Dutton, 1911

(3) Gaskell's *North and South* New York, Harper, 1874

the employer and the employed. The former novel is from the point of view of the worker and the latter from that of the employer. In both she tried to bridge the gap between the two classes and to create an understanding and sympathy each for the other. They were written in 1848 and 1854 respectively. The background of Mary Barton is the industrial center of Manchester and the distress in this section in 1839-1841.⁽¹⁾

Another one to interest himself in these problems was Robert Owen, a philanthropist, who as part owner and manager of a mill promoted what he called "The New Lanark" experiment. He ran his mill at New Lanark on socialistic principles. It may be remarked that he was the first to use the word socialist in the sense in which it is used today, and also that it was in these "hungry forties" that occurred the beginnings of modern socialism. In his factory he gave comparatively high wages and shorter hours, and founded for his workers a shop which was run according to cooperative principles. He tried, too, to humanize his dealings with his workers.

The social, economic, and political conditions in England at the beginning of the century can be deduced

(1) Whitefield's Mrs. Gaskell P. 108

from the fact that England was a land of the "Old Regime." The people were ruled by a clergy from whom they received little guidance or help, a clergy who displayed little sympathy with the wants of the common people, who still believed in the clockwork theory of the universe and in Deism. It was against this selfish group that Wesley and his Methodist followers had arrayed themselves in the previous century. In addition to the clergy, the people were also ruled by the landed aristocracy. To be counted in the social scale it was necessary to own a considerable amount of land. Even to vote in Parliament the possession of at least forty acres of land was the required accompaniment of other social assets. The manufacturing aristocracy was unheard of at the beginning of the century, although it was later to rise and come into conflict with the landed interests.

It was this group of agricultural aristocrats who had made profit in the Napoleonic War by supplying food to the belligerents. When the War was over in 1815, since they did not wish to discontinue these profits, by the Corn Law of 1815 they kept the price of wheat

above a legitimate scale. This landlord class, being in control of Parliament, was able to put the embargo on wheat until home wheat reached the exorbitant price of eighty shillings per quarter ton (\$20. for eight bushels), a price which the poor were unable to meet. The situation became acute, for the depression of the country both in agriculture and industry did not, owing to the selfish stand taken by the landlords, have the usual accompanying decrease in prices and the heavy taxes levied to help defray the expense of the War. To add to these difficulties the home crop failed in 1816, and the crop from the Baltic Sea was not allowed to enter. Further, there was an over-supply of labor due in part to the use of machinery in the new factories, and in a measure to the inability to absorb industrially the half million, demobilized soldiers recently returned from the War.

Because of the shortage of work and the over-supply of labor, people were absolutely without means of earning a living. As a result, these fell back on the "benefits" of the old Elizabethan poor law which was still in force and so administered that a certain amount was given to people in accordance with the prevailing prices of bread, based on the rates of 1815-22.

Although it saved the laborer from starvation, it had a demoralizing effect on individual and nation. Relief was given, however, by his own district to anyone who could prove he was penniless. As a consequence, the farmer let the community pay the wages of his help. To improve this state of affairs the Whigs, as a result of the work of Lord Shaftesbury and his commission, passed a new poor law in 1834, but it was not a great improvement over the old one.

As can be seen in the example of the placing of the embargo on corn, there was a need for change in the method of election to Parliament if the people were to have any voice in the law-making for the protection of their interests. To review the state of affairs from 1815 to 1822: there were high taxes, a large national debt, unemployment, and many people on the point of starvation, all resulting in mob violence and agitation for reform. One of the means through which public interest was aroused was Cobbet's Weekly Political Register which was filled with stirring articles for radical political adjustments. The situation was met by the Reactionary Tories, who were in power, with suspension

of the habeas corpus, on the one hand, and with rather ridiculous ways of providing work for the unemployed on the other. Politics were sprinkled with bribery in the elections, and civil service lists were peppered with favored names.

The middle-class leaders, Canning, Peel, and Huskisson who were in control from 1822-28, used Parliament with partial success as an aid to the interests of the people and not for suppression of their wishes. Their success, however, was short lived; for the Reactionary Tories regained power from 1828-30; the latter were in turn hounded by the Radicals and Methodists who worked ardently to rouse the people to a new consciousness of their bad social condition. The Methodists and Radical groups felt that if the people had the vote they (the people) could obtain representation through which their needs could be expressed and gratified.

The fault lay in the method of distributing the vote. As no change had been made since 1664, the country suffered from great inconsistencies in regard to the apportionment of the seats in the House of Commons. No account had been taken of the rise of great industrial cities nor of the industrial capitalists. The

existence of "rotten boroughs" and of "pocket boroughs" was another thorn in the sides of those who were urging reform. Finally in 1832 after many crises in the House of Commons, the Great Reform Act was passed and franchise was granted to the upper and middle classes in the towns. Actually, the aristocrats retained power, but they kept it through the vote of this middle class. As yet the great mass of people was untouched. But more agitation for reforms was evidenced in the Chartist Movement, 1837-52. At the time of its inception England was in the same disturbed state as at the first of the century.⁽¹⁾ The country was in a deep, economic depression; work was scarce, food was high, and many were destitute. The New Poor Law of 1834 was not solving the problem of poverty. It merely stopped the payment

(1) This period from 1839-1841 is very well described in Mrs. Gaskell's Mary Barton.

"For three years past trade had been getting worse and worse, and the price of provisions higher and higher. This disparity between the amount of the earnings of the working classes and the price of their food, occasioned, in more cases than could well be imagined, disease and death. Whole families went through a gradual starvation. They only wanted a Dante to record their sufferings."

of dole to the inadequately paid worker, but substituted nothing much better; many people preferred to touch the verge of starvation than to go to the workhouse.

The Poor Law aimed to do away with pauperism as much as possible, and to reduce the poor rates, rates meaning taxes paid by property owners for the aid of the poor. By the new law relief was given only to those who could be proved absolutely destitute, those whose condition was much less to be envied than that of the poorest, independent laborer. The purpose was to distinguish by means of tests the deserving from the undeserving poor. From now on the nation took over the work formerly done by the parish under the old Poor Law of Elizabeth's time.

Naturally the people hated this new Poor Law which was on trial for five years. They still felt that if they could only get the vote, by which they could send representatives to Parliament who would express their needs, this law might not be renewed in 1839, and other social remedies might be secured. The success of the charter of 1832 led them to devise another charter.

Agitation for reform kindled quickly, especially in the industrial centers. In the North, Feargus O'Connor inspired the people through his newspaper The Northern Star and through his fiery speeches. In the South, in London the people were under the much more thoughtful, effective leadership of William Lovett, Secretary of the London Working Men's Union. It was under his guidance and at Francis Place's suggestion that the People's Charter was drawn up with its six main requests for democracy.

This charter petitioned for the right of every male to vote and that by secret ballot. There were to be no property qualifications for membership in the House of Commons; there was to be a re-distribution of seats, pay for members of the House of Commons, and annual elections.

Wild enthusiasm greeted its appearance. In London was held a three months convention of People's Representatives which spent its time in talking; so this convention afraid to take any definite action in London moved to Birmingham to decide on the next move in case the government would not surrender to its requests.

They threatened force, but force was finally used against them. The zealots were suppressed and the Chartist movement⁽¹⁾ broke up for a time. Yet the idea was not entirely forgotten during the Forties.

In 1842 a second petition supposed to have three million signatures was carried into the House of Commons in a huge procession. An adverse vote was returned. Friction and jealousy grew among the workers. But a new lease of courage was gained when the European revolutions for democracy became successful in 1848. Once again the Chartists presented the petition with supposedly six million names and had it carried into the House in cabs. But it was greeted with laughter and fell dead. Yet the agitation for its passage was not useless, for the requests were all subsequently granted. The movement lacked cohesion, the crowds were uneducated and certainly inexperienced in cooperating to decide upon a course of action and the means to make it effective.

There was, however, another movement on foot that was under able leadership, was well organized, and was

(1) Cf. Kingsley's *Alton Locke*, a fine picture of Chartism

represented in Parliament. This was the Anti-Corn League started in 1838. The corn law to be repealed was the one established in 1815, (spoken of on page ten), and that of 1822, both purposing artificially to keep up the price of wheat. The economic and industrial situation then was particularly bad due to an economic crisis in the country; it was equally so in 1842 when there was an over-abundance of misery and need and starvation. The laborers were still in an abject condition. They were yet under the baneful effects of the old Poor Law, and were in not much better position under the provisions of the New Poor Law of 1834. They continued to suffer from their lack of agricultural independence. They longed for their old "commons" and did not want "relief" as a substitute, yet they sorely needed it whenever the price of corn went over sixty shillings a quarter; they were most desperate when it went over eighty shillings. This also applied to those agriculturists who had been forced from their holdings into the factories.

The customs duties on imports were still excessive and stopped the easy working of the economic machine.

To remedy this defect the Free-Traders, who belonged to the economic school of Adam Smith, recommended a reduction of the customs tax--a policy advocated and effected by Peel, the Prime Minister. He did not, however, feel that the time was ripe to reduce the tax on corn. The tax yielded profit to the farmer and the landlord, but the poor laborer could not purchase his bread.

In consequence the advocates of Smith's policy, the Manchester School, under the leadership of Richard Cobden and John Bright, pushed hard their pleas for free trade and no tax on corn. The cotton manufacturers formed the backbone of the league. These men were not humanitarians, even though they may seem so at first glance; for their "laissez faire" policy, as we have seen, while it did happen to work well as regards cheap corn, was the same policy that allowed the manufacturer to do as he pleased with his employees, and this with no interference from the government. It helped them to keep the price of bread low so that they would not have to increase the wages of their mill hands.

The corn law agitation went on. In 1838 the Anti-Corn Law League started under John Bright and Richard

Cobden who ran the organization on strictly business-like, intelligent lines and who had command of funds for political purposes. Both were in the House of Commons and so could influence voters there. The Chartist group, working at the same time to effect political reform and to adjust the same social problems, were without the brains and political influence in their loosely knit organization.

Because of their superior natural endowment the former party would be expected to succeed. Yet it did not do so without much fighting and agitation. What really gave them the final victory was the terrible famine of 1845⁽¹⁾ that more than revealed the wants of the country. At exactly the same time the summer harvest of 1845 was destroyed by rain there occurred in Ireland the blight of the potato crop. Starvation for hundreds in the country forced the issue and the Corn Law was repealed in 1846, free trade was established and with it a new commercial policy. After this the terrible days of the Forties began to recede and business to pick up under the new impetus of Free Trade

(1) Note A. M. Edmond's poem Give Me Three Grains of Corn, Mother.

through the Budget of 1842, which removed import taxes and through the final removal of the corn tax.

Throughout the century there was a vast amount of middle-class social legislation. There was, first of all, more regard for child life. In 1833, through the influence of Lord Shaftesbury's commission, definite regulations were passed which limited the working hours for children to eight hours a day and of adolescents under eighteen, to sixty-nine hours a week in the textile industries. And there were teeth in the laws, for provision was made for special inspectors to enforce them.

For some time there were investigations; controversies and agitation centered around labor laws. In 1844 the Mines Act forbade the employment of women and girls under ten years in the mines. No more human beasts of burden to draw the heavy, though small cars underground!

Before this period in 1802, 1819, 1825 and 1831-- laws had been passed; the first having to do with pauper apprentices, the next three with the hours per day or week allowed; but not until 1847 with the passage



of The Ten Hours Act was the working day for women and adolescents really restricted. This act further forbade the employment of either before 6 A. M. or after 6 P. M.

Not only in the factories were the children treated cruelly, but in the service of chimney sweeping, small boys often found life unbearable. Houses in those days had many chimneys; in order to free them from soot boys, frequently driven farther and farther up the chimney by fires built under them, were often injured from burns, bruises, and suffocation. Moreover, they were abusively treated by their masters as Charles Kingsley has told us in The Water Babies. Not until 1864 was this awful business of chimney sweeping abolished, though attention was being called to its abuses during the thirties and forties.

In addition to this concern for children and women, the humanitarians took up other questions. Through their influence the negroes were freed at a cost of £ 20.000,000, followed in 1833 by an act which finally did away with slave trade in the British colonies.

(In 1807 Parliament had stopped slave traffic in England.)

The prisons which were literally little hells of disease, misery, and vice also received their attention. Although the reformers were ridiculed as sentimentalists and people were afraid that crime would increase if punishment let up, the reformers finally won and in 1821 the criminal code was revised. The practice, too, was discontinued of sending to Australia or to other possessions convicts who escaped hanging. The offenses for which capital punishment was the penalty in 1837 were four hundred thirty-eight; these were cut to fifty-six by 1839. In the next few years developed the custom of giving the death sentence only to murderers. At this time an end was put to public executions. In the same year that the number of offenses to receive capital punishment was curtailed, a law was passed which stopped the practice of impressing men for the Royal Navy. Strong well-built men had been kidnapped from coast towns and forced into service in the navy. Another cruel practice to sailors was prohibited, they were no longer flogged for minor offenses. The lunatic asylums were put under state control in 1845. The year before this the practice of duelling

was forbidden. Game laws and other acts prohibiting cruelty to animals were passed. In 1824 the Royal Society for the Prevention of Cruelty to Animals was organized. Ten years later a law was enacted that did away with bull fighting, ox-driving and cock fighting.

A very natural reaction to the hardships caused by the French Wars was the movement for world peace during the first of the nineteenth century. In 1816 a peace society was started in London by William Allen⁽¹⁾ and Joseph Price.

All these examples of reform indicate that the law making of the time was concerned with the means of preventing cruelty and suffering.

(1) New international encyclopedia P. 218 vol. 18

Part II

Certain features characterized the poetry of the early Victorian period. In the first place there was very little real, first rate poetry. A great quantity of verse was turned out, much of it merely sentimental, sob-stuff. Thomas Hood's serious poems are not included in this category, nor are most of Mrs. Browning's, although many of hers are over-sentimental. Possibly no one was as great a humanitarian poet as Dickens was a humanitarian novelist.

This was a time when the middle class poets were writing for a middle class audience. Their technical standards were not high and their main interests lay in political and social problems. The emotional tone of the period was reflected in the bitterness of much of the poetry. Among both poets and audience a humanitarian spirit and a feeling of the brotherhood of man grew up. In Hood's Song of the Shirt, The Bridge of Sighs, Mrs. Browning's The Cry of the Children and The Cry of the Human we find genuine poetry and an artistic rendering of sincere emotions.

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then goes on to discuss the various factors which have shaped the development of the United States, including the influence of the British, the Spanish, and the French. He also discusses the role of the American people in the creation of the nation, and the importance of the Constitution. The paper concludes by discussing the future of the United States, and the author's hopes for the country.

Poems like these are the exception, however. Nearly all of the poets exhibited an intense moral concern and a desire to write poetry that could be used as a weapon for social reform. Not beauty appealed to them, but facts about their everyday problems. Such topical poems are seldom great poems.

"If a man were permitted to make all the ballads, he need not care who should make the laws of a nation,"

(said by Fletcher of Saltoun) might well have been said by Ebenezer Elliott who was so influential in bringing about through his poems social legislation for the benefit of the working classes. In terming him "one of the first of the modern poets" to interest himself in the social problems of democracy it has not been forgotten that George Crabbe before him had also been alert to the conditions of the poor. Of his debt to Crabbe, Elliott wrote,

"I might be truly called an unfortunate imitator of Crabbe, that most British of poets, for he has long been bosomed with me; and if he had never lived, it is quite possible that I might never have written pauper poetry." (1)

(1) Littell's Museum of Foreign Literature vol. 1. 362

Crabbe, in The Parish Register spoke of an old man who⁽¹⁾
 "daily placed the workhouse in his view." Through
 his lifelike pictures of the almshouse Crabbe tried to
 call the attention of the public to the existing pro-
 blems of poor-law relief. Another who wrote humani-
 tarian poetry before Elliott's time was William Blake;⁽²⁾
 note The Little Black Boy⁽³⁾ and The Chimney Sweeper⁽⁴⁾
 from Songs of Innocence, and The Chimney-sweeper
 from Songs of Experience. William Cowper's The Task⁽⁵⁾
 must not be forgotten in mentioning those who were
 aware of the woes and wrongs of the poor. In addition
 to these there was Burns. Elliott does, in his spiri-
 ted attempts to uphold the rights of the poor man,
 compare well with Burns. In fact he was called "The
 Robert Burns of the City," and "The Burns of Sheffield."

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- (1) Crabbe's Poems The Parish Register P. 171
 (2) Crabbe's Poems The Borough 18th Letter P. 32-56
 (3) Blake's Lyrical Poems P. 46
 (4) Ibid. P. 38
 (5) Ibid. P. 80
 (6) Cowper's Poetical Works The Task vol. 1 Pp. 269 ff.
 Note pp. 356, 358, 380, 439, 451

Like Burns he was born in poor circumstances; and for the greater part of his life had to fight to keep just above this most distressing situation. He thus obtained a knowledge of the poor at first hand; he knew their sufferings and understood their cries. For the major part of his life he worked in an iron foundry, of which experience he says,

"If you think the steel-trade, in these profitless days, is not a heavy, hard-working trade, come and break a ton." (1)

Because of the stern lessons learned as an iron laborer Elliott was able to convey a note of genuine sympathy and sincere earnestness to his cries of relief for the poor. His sympathy was always with the people whom he believed to be suffering from injustice. In his poetry he showed strong indignation with those who stood in their way of receiving it.

The conditions of the working class during his day would have made any sensitive man eager to adjust them. And Elliott with his deal of sympathy for his fellow humans became active politically. He was always a Radical, but not quite radical enough in his

(1) Museum of Foreign Literature vol. 25. P. 362

views to wish to stay long in the Chartist Party, which he joined for a short duration. He wrote in a time when there were many liberal movements on foot. When his first volume was published, the Catholic Emancipation Act had just passed; the First Reform Bill likewise, amid riots and demonstrations in order to obtain its speedy passage. Even the stability of the Constitution had been threatened by the numerous disturbances that were working cancerously in the society of the English people.

To some it seemed as if he were concerned mostly with lower bread prices for the poor. Believing that most of their misery was traceable to the single cause, the corn tax, he devoted much time to denouncing it. Hear him in Ch Lord, How Long? which just rings with the cry of battle. He calls to the people

Up bread tax'd slave!

.....

Our bread is tax'd--arise!

Arise, and toil long hours twice seven,
For pennies two or three; (1)

(1) Elliott's Poetical Works vol. 1 PP. 83, 84

The same concern with the bread tax is found in the following stanza:

No toil in despair,
 No tyrant, no slave,
 No bread tax is there,
 With a maw like the grave.
 But the poacher, thy pride,
 Whelm'd in ocean afar;
 And his brother, who died
 Land-butcher'd in war: (1)

(2)

In 1828 he published his Corn Law Rhymes. There was a fervor, indignation and sarcasm in his verse whenever he was on the subject of the Corn Laws. Their repeal became an obsession with him. He was convinced that other happiness could not come until the corn taxes were reduced. Several years before the Anti-Corn Law League was organized he started a society to revoke the laws. Such constant and fiery agitation for their repeal gave him the title of "The Corn Law Rhymer."

Yet his sympathies were not confined to sufferers affected by the corn tax. He desired for the working man "a whole life of happiness", he wanted him to have "some leisure, flowers, a good book, a neat home, a happy wife, and glad innocent children." (3)

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- (1) Ibid. Song to the tune of The Land o' the Leal P.59
 (2) Ibid. PP. 45-126
 (3) Dowden, Edward in Ward's English Poets P. 496

Tait's Magazine for July 1840 contained an article in which he said,

"I do not remember the time when I was not dissatisfied with the condition of society. Without ever envying any man his wealth or power, I have always wondered why the strong oppress the weak." (1)

In the preface to volume of his collected works published in 1835 he wrote that he would be

"sufficiently rewarded if his poetry had led one poor despairing victim of misrule from the alehouse to the fields."

From these illustrations we see that his dominant purpose in his work was the desire to alleviate the wrong done the poor by the more powerful. In the preface of his More Verse and Prose by The Corn Law Rhymers, he says,

"I claim to have been a pioneer of the greatest, the most beneficial, the only crimeless Revolution, which man has yet seen." (2)

For this reason he enjoyed calling himself "The Poet of the Revolution", or "The Bard of Free Trade." With reference to the Corn Laws he was the Carlyle of the poets.

(1) Tait's Magazine 1850 vol. 17 P. 72

(2) Museum of Foreign Literature vol. 25 P. 124

True, his indignation sometimes expressed itself in work which lacked restraint, and his words became angry and partisan. At times this partisanship was ridiculous as in his comment on the polyanthus:

"It is the Jacobin of the vegetable kingdom; and when it is transplanted into the garden of the great it loses all its worth. (1) And again.....

Colour'd like a stone,
With cruel and atrocious Tory eye. (2)

This of a snake! Yet caustic expressions were not native to him, but were results of his passionate hatred of wrong done to innocent men and women. A tenderness and a deep concern in the troubles of man outweighs an occasional, sarcastic, bitter expression.

His style of hammering his propaganda at his hearers, even in a non-political poem, is apparent in

If the nation-feeding corn
Thriveth under iced snow;
If the small bird, on the thorn
Useth well its guarded sloe;
Bid they cares thy comfort double;
Gather fruit from thorns of trouble. (3)

-
- (1) Dublin University Magazine vol. 89 P. 149 from Book 5 of The Village Patriarch
 (2) Ibid.
 (3) Not for Nought P. 185 in Elliott's Poetical Works vol. 2

In the following,

Bless'd is the unpeopled down;
 Bless'd is the crowded town,
 Where the tir'd groan;
 Pain but appears to be;
 What are man'd fears to thee,
 God! if all tears shall be
 Gems on thy throne? (1)

we are somewhat reminded of Whittier and Lowell in their trust in God to lead their country out of the troubled slave conditions of 1861-1865. We feel the trust in the poem, The People's Anthem although the essence of that quality seems lacking when he is in despair.

When wilt thou save the people?
 Oh, God of Mercy! when?
 The people, Lord, the people!
 Not thrones and crowns, but men!
 God! save the people! thine they are,
 Thy children, as thy angels fair:
 Save them from bondage, and despair!
 God! save the people! (2)

But these were desperate times.

Aside from his political poems we find in all of his works a sympathy for and understanding of humanity. It shows even in his nature poems. Witness its expression in the following lines from his sonnets:

-
- (1) Quoted from Lyrics for my Daughters, song arranged to the tune of God Save the Queen quoted in Westminster Review vol. 53 P. 116
 (2) Elliott's Poetical Works vol. 2 P. 203

Is this, then, solitude? To feel our hearts
 Lifted above the world, yet not above
 The sympathies of brotherhood and love?
 To grieve for him who from the right departs?
 And strive in spirit with the martyr'd good?
 Is this to be alone? Then welcome solitude.

If I strove in kindness I am
 safe. What is our own?
 That only which we build for thee and thine
 Who shall reap love, unless he sow in love?
 If I have labored for myself alone,
 I need no locked strong coffer;
 Nought is mine. (1)

Reviews of the day made much of the fact that he used bad taste, that he shocked his readers in his seeming profanity and too strong expressions. One doesn't always agree with the reviewers except that it does seem a little absurd to call on God to interest himself in the Corn Law tax. Like all political work his poems are decidedly of an occasional nature and subject to short lives. Our interest today lies only in the results which they accomplished. And results they certainly did gain.

In the group of humanitarian writers we come across only one or two who can be called real poets. Although Elliott produced some poetry when he wrote of nature, he surely could not be called a poet because of his

(1) Quoted in Westminster and Foreign Quarterly Review
 April-July 1850 P. 126 London, Luxford, 1850

political, humanitarian verse. The Song of the Shirt and The Bridge of Sighs, on the other hand, are true lyrics that will keep alive Hood's name long after the cause for which they were written will be forgotten. The singing quality of The Bridge of Sighs and The Song of the Shirt, both characterized by a simplicity of style that is easy to read and easy to remember, will deservedly insure their remembrance long after the Corn Law Rhymes are forgotten

In the main, universality of appeal in Hood's humanitarian poems is backed by a very genuine sympathy. It is of the kind that stirs the reader to coincident sympathy with the poet. It is a recognized fact that hundreds knew and memorized The Song of the Shirt; it was even woven into their cotton handkerchiefs. Yet Hood's sympathy was not of the maudlin, sentimental kind. He had too much humor in his makeup to allow that. It was this same humor that kept him from becoming a poet of despair. To this quality may also be attributed that lack of bitterness that is found in Elliott's verse. In Hood bitterness is replaced by a tenderness and sweetness. He is able to interpret in a lyric mood the

feelings of those who are oppressed and to make an emotional appeal that produces sympathy for the cause.

His compassionate understanding is based on a knowledge of the hard knocks of life; for his own life was a struggle against poverty, especially after the large financial loss which he incurred in 1834. The paying off of this debt was a real hardship. Furthermore, his life as a journalist gave him a chance to obtain a closer knowledge of the sufferings of the people. This was particularly true in the last years of his life when he was editing his own magazine. At this time he gained an acquaintance with the wants and emotions of the masses in London's dark, back alleys. Yet his struggles were not of the awful, the miserable kind of Ebenezer Elliott and Robert Nicoll; he did not have to live in the wretched conditions that they did. Hence it may be more to his credit that he did dedicate so fervently his angry protests against the wrongs done to the poor. He once said that he wanted to use all of his influence to improve humanity, nothing else mattered. In a sense his culture drew him apart from

the lower populace of which he wrote on occasions. Despite this he was more read and loved by that same crowd than was Elliott who was working full time in their behalf.

In Mrs. Pecks's Pudding we find the poem The Work-house Clock. We feel his compassion for the tenants of the poor-house marching to their dreary "home" as Hood pictures

Thousands speeding along
Of either sex and various stamp,
Sickly, crippled or strong,
Walking, limping, creeping,
From court and alley and lane,
But all in one direction sweeping
Like rivers that sweep the main.

Who does not see them sally
From mill and garret, and room,
In lane and court, and alley,
From homes in poverty, lowest ralley,
Furnished with shuttle and loom
Poor leaves of civilization's galley--
.....

Some of them hardly of human form,
Stunted, crooked, and crippled by toil
Dingy with smoke and dust and oil..... (1)

In each poem of this nature he attacks a specific evil. In The Song of the Shirt it is the misery

resulting from the underpaying and overworking of such as the poor seamstress. The Bridge of Sighs is a rebuke to licentious men. "No alms I ask, give me my task" is the burden of the laborer in The Lay of the Labourer.⁽¹⁾ In turning again to The Workhouse Clock we find that here he stresses the crime of allowing any, such as the parish powers or overseer of the poor, to regulate the human traffic in "its daily pains, wearinesses and self denials."⁽²⁾ The Lady's Dream, based on the nightmare of a lady, gives to the people in simple story form a lesson and a bid for sympathy for the poor overworked milliner. Even for the Lady, herself, we have pity as she sees in her dreams the "drooping figures, thin, colorless maidens" who toil for such as the Lady and suffer for the pomp and pride of those like her who hasten them to an early death. As she dreams, she sees coffin after coffin of those who have gone to their early graves through toil, care, disease and hunger.

Hood did not generalize about the songs and sorrows of the poor. Rather he struck upon one incident and

(1) Hood's Poems F. 530

(2) Ibid. P. 350

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THE DIVISION OF THE PHYSICAL SCIENCES

DEPARTMENT OF CHEMISTRY

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made it symbolic of others. Through such a poignant appeal to his audience he more quickly awoke sympathy for his sufferers. We remember his poor seamstress, his lonely girl of the London streets who feared death's mystery less than the maddening life's history, the overseer who answers the pauper "If such as you don't like this world, we'll pass you to the next."⁽¹⁾ Even in Mrs. Kilmansegg and Her Precious Leg, a rollicking funny poem, we are bade to sympathise with the poor who ask for alms. Though the poem is not a serious one, Hood delivers his satirical thrust at the evil of loving gold with great fervor.

In contrast to Elliott who at times railed at his public of the rich and lordly, Hood spoke directly and kindly to both the upper and lower classes trying to arouse the sympathy of the one for the other. He tried perhaps to gain the good-will of the more fortunate people that they might better work for their less favored brothers and sisters.

He himself first feels for his fellow man. One realizes this as he reads The Lay of the Labourer. We can imagine Hood right at the meeting of the starving

(1) Hood's Poems P. 470

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PH.D. THESIS

BY

THE AUTHOR

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laborers who gathered in a dreary, badly lighted tap room to discuss ways out of their misery. He would have taken his place among them not because of similar experiences, but because of a desire to be their friend and share their lot. Because of their poetic quality they are worthy of remembrance.

The government investigations made previous to 1833 had disclosed such appalling facts regarding labor in the cotton and woolen mills that the Factory Act of 1833 was passed forcing the owners to make changes in hours and wages. Yet in 1841 children of six and seven were working twelve to thirteen hours a day in the mines and in such factories as produced calico, printing, metal wares and lace. To look into the conditions of child labor in these factories and in the mines the Crown appointed in 1843 a commission of which Mr. Richard H. Horne was a member. When Mrs. Elizabeth B. Browning read the report of her friend, Mr. Horne, and realized how cruelly the children were being treated, she expressed her indignation in The Cry of the Children. This is a most poignant, poetic appeal for sympathy for the poor waifs who were so weary and so wretchedly

enslaved. Their spiritual poverty also concerned her as can be seen from the following:

Two words, indeed of praying we remember,
And at midnight's hour of harm,
"Our Father," looking upward in the chamber,
We say softly for a charm.
We know no other words except "Our Father," (1)

And again

They know the grief of man, without its wisdom;
They sink in man's despair, without its calm;
Are slaves, without the liberty of Christdom,
Are martyrs, by the pang without the palm." (2)

Mrs. Browning had other humanitarian interests.

Slavery, not only of children, but of women deeply grieved her. In 1853 she wrote to her friend, Mrs. Jameson,

"Oh, and is it possible that you think a woman has no business with questions like the question of slavery? Then she had better use a pen no more. She had better subside into slavery and concubinage herself, I think, as in the times of old, shut herself up with the Penelopes in the "women's apartment," and take no rank among thinkers and speakers. Certainly you are not in earnest in these things. A difficult question yes! All virtue is difficult. England found it difficult. France found it difficult. But we did not make ourselves an arm-chair of our sins." (3)

(1) Mrs. Browning's Complete Poetical Works FP. 157, 158

(2) Ibid. P. 158

(3) Ward's The Browning's and Social Progress P. 12

Negro slavery was equally repulsive to her. In the letter referred to above she says of America,

"I would not be an American for the world while she wears that shameful scar (slavery) upon her brow."

(1)
The Runaway Slave at Pilgrim's Point written at the request of a group of Americans she feared was "too ferocious for Americans to publish." In A Curse for a Nation (2) the expression of her attitude toward the American slave system is no doubt milder than her actual feelings owing to her wish not to offend America. In the poem she says that although America has broken its own chains and is now standing straight

"In the state
 Of Freedom's foremost acolyte" yet America stands
 "On writhing bond slaves."
 For such a sin America is to be cursed with the command:
 (3)
 "Write."

Mrs. Browning's interest in America may be attributed not only to her hatred of its slave system, but to her admiration of America's having secured for itself liberty even though it was denied to the slaves.

(1) Mrs. Browning's Complete Poetical Works P. 192

(2) Ibid. P. 423

(3) Mrs. Browning's Complete Poetical Works cf. A Curse for a Nation P. 423

This same love of liberty appears in her group of Italian poems which often reveal an intense longing for freedom and unity for Italy.

Portions of Casa Guidi Windows make known another humanitarian aspiration that toward world peace. She says

" Children use the fist
Until they are age to use the brain;
And so we need Caesars to assist
Men's justice, and Napoleons to explain
Gods counsel, when a point was nearly
missed,
Until our generations should attain
Christ's stature nearer.....

--how to quench a lie
With truth, and smite a foe upon the cheek
With Christ's most conquering kiss,
Why, these are things
Worth a great nation's finding, to prove
weak
The 'glorious arms' of military kings." (1)

In a review of her above poem in the Eclectic
(2)
Review for 1851 we find this statement.

"Now, if there be one book that more than another has inspired us with a sense of hopelessness from mere physical force, it is this Casa Guidi Windows." (2)

-
- (1) Mrs. Browning's Complete Poetical Works Casa Guidi Windows P. 234
(2) Eclectic Review 1851 Mrs. Browning's Casa Guidi Windows vol. 2 n.s. P. 316

The Cry of the Human also shows her hatred of war.

The battle hurtles on the plains,
 Earth feels new scythes upon her;
 We reap our brothers for the wains,
 And call the harvest--honor;
 Draw face to face, front line to line,
 One image all inherit,-----
 Then kill, curse on, by that same sign,
 Clay--clay, and spirit--spirit.
 Be pitiful, O God! (1)

There is no doubt that her humanitarian poetry interests many readers in her views, for a large number of people was reading her poetry and was proclaiming that it merited her the right to the poet laureateship. That The Cry of the Children helped to bring about the Factory and Mines Act of 1844 and 1845 is very probable.

A poem equally intense in its emotional appeal as The Cry of the Children is The Cry of the Human a quite radical poem published in 1844. It voices Mrs. Browning's occasional hopelessness with the disorders of the time. Although she did not dare to reprove America as energetically as she wished, she felt free to rebuke her own country; England was censured because it lay so much under the curse of gold that it let its people starve even when there was plenty of food waiting for

(1) Mrs. Browning's Collected Poems P. 167

them in the harbor. She cries to God to be pitiful toward those that have upon them this curse.⁽¹⁾ The success of this poem was instantaneous; the Anti-Corn Law League, especially, praised it in its official press reviews.

Mrs. Browning had her own solutions to some of the problems of the time; her philosophy regarding them may be found in the long poem Aurora Leigh written in 1856. In brief the poem presents ideas for social improvements. The hero, Romney Leigh, felt the need for society to attack the problems of poverty, crime, selfishness and cruelty. To show his belief in social equality he married, quite beneath his station, the daughter of a tramp drover. After the marriage Romney Leigh turned over his ancestral hall for the housing of London outcasts.

(1) The Cry of the Human Stanza VI P. 168

The curse of gold upon the land
 The lack of bread enforces;
 The rail-cars snort from strand to strand,
 Like more of Death's White Horses:
 The rich preach 'rights' and 'future days',
 And hear no angel scoffing,
 The poor die mute, with starving gaze
 On corn-ships in the offing.
 Be pitiful, O God!

They curse him for a tyrant because he tries to get them to live new and straight lives. A possible fault of his work with these people lay in the standardized methods used with no regard for the personal spontaneities of the individuals. Later Romney Leigh discovered that he was merely attempting to do God's work, "To keep God's book for Him in red and black," and that one man was not called upon to do this business of mapping out the lives of the masses. The real solution was in "raising men's bodies by raising souls as God did first."

The solution in the poem was not, however, that believed in by reform workers of the period or was it the one destined to succeed. Mrs. Browning through the character of Aurora Leigh said that she did not believe in the wholesale work done by the economist and the legislator; she considered it better, first, to raise a few souls spiritually, and inspire them to alter conditions gradually through the arousal of a new group consciousness. To this belief Romney Leigh answers

that the mere attempt to regenerate the individual never
renovates a whole society

Your
quick-breathed hearts,
So sympathetic to the personal pang,
Close on each separate knife-stroke yield-
ing up
A whole life at each wound, incapable
Of deepening, widening a large lap of life
To hold the world-full woe. The human
race
To you means, such a child, or such a
man,
You saw one morning waiting in the cold,
Beside that gate, perhaps. You gather up
A few such cases, and when strong some-
times
Will write of factories and of slaves, as if
Your father were a negro, and your son
A spinner in the mills. All's yours and
you,
All, colored with your blood, or otherwise
Just nothing to you. Why, I call you hard
To general suffering.

.....

A red-

haired child
Sick in a fever, if you touch him once,
Though but so little as with a finger-tip,
Will set you weeping; but a million
sick. . .
You could as soon weep for the rule of
three
Or compound fractions. Therefore, this
same world,
Uncomprehended by you, must remain
Uninfluenced by you.---- (1)

(1) Mrs. Browning's Complete Poetical Works
Leigh P. 273

So much for the three poets, Elliott, Hood, and Mrs. Browning, who either from the influence they exerted or from the quality of their writings deserve the most consideration as humanitarian writers. Next will be discussed a group of men who were foremost in the ranks of political versifiers: Thomas Cooper, Robert Nicoll, and Gerald Massey.

One of these political radicals who wrote to persuade people to his cause, Cooper, was called "The Last of the Chartists." Because of his extreme views he was put in prison, but while there, in 1845, managed to write ⁽¹⁾ The Purgatory of Suicides an exceedingly long and quite dull poetic drama in ten books. He intended to have the spirits of suicidal kings or other unusual people write letters on some important subjects, but really centered the epic about the aims of the Radical movement. A few thrusts at the priesthood and at poor government can be seen in the poem. In books four, five, and ten he exposes and condemns the stern discipline and misery of the Union Workhouse built under the New Poor Law of 1834.

That much of his writing deals with the Chartist Movement is indicated by some of the titles in the

(1) Poetical Works of Thomas Cooper PF. 11-278

(1)
 collection Smaller Prison Rhymes where we find the
 (2)
Chartist Chaunt and two Chartist Songs, one set to
 the air of The Brave Old Oak and another to The Canadian
 (3)
Boat Song. In the Chartist Chaunt not only is there a
 fervent cry for liberty and freedom, but there is a
 message for peace. In speaking of freedom Cooper writes:

And she saith to every nation---
 Brethren, cease wild war to wage;
 Earth is your blest heritage.

Though kings render their defender
 Title, gold and splendours gay--

Lo, thy glory--warrior gory--
 Like a dream will fade away!
 Gentle Peace her balm of healing
 On the bleeding world shall pour;
 Brethren, love for brethren feeling,
 Shall proclaim, from shore to shore--
 'Shout--the sword shall slay no more! ' (4)

The title Woodman's Song in no way suggests the
 content of the poem. In it we find the familiar ring..

I would not be a gentleman,
 For all his hawks and hounds,--
 For fear the hungry poor should ban
 My halls and wide-parked grounds; (5)

(1) Ibid. P. 287 ff.

(2) Ibid. P. 283

(3) Ibid. PP. 285, 287

(4) Cooper's Poetical Works PP. 283, 284

(5) Ibid. P. 289

A rather characteristic feeling of many for the old time clergy is expressed in the following lines:

I would not be a shaven priest.
For all his sloth-won tythe. (1)

When Cooper was twenty-four he wrote about Lincoln Cathedral, saying that he saw it as a "tomb of regal priests who banqueted on joys wrung from the peasants' woes." (2)

From this point of view on the clergy he did not depart in his old age, for when The Purgatory of Suicides was going into a new edition, he stated that he would not omit one line in which he proclaimed their guilt.

His bitterness and despair remind one of Elliott, for example, in such lines as in one of the Chartist's Hymns;

God of the earth, and sea and sky,
To Thee Thy mournful children cry;
Did'st Thou the blue that bends o'er all
Spread for a general funeral pall?

Sadness and gloom pervades the land;
Death--famine--glare on either hand;
Did'st Thou plant earth upon the wave
Only to form one general grave? (3)

(1) Ibid. P. 289

(2) Ibid. P. 439

(3) Williams' Studies in Victorian Literature P. 181

Yet he does not have the strength or streak of real poetic quality that Elliott can show. There is not much of value in lines such as

For the mountain child of Scotia wild-
 For noble Wallace a strain!
 O'er the Border ground let the chaunt resound;
 It will not be heard in vain.
 For the Scot will awake, and the theme uptake
 Of deeds by the patriot done:--
 They'll hold his name dear, nor refuse it a tear,
 When a thousand years are gone! (1)

But people did listen to him and so he played his part in a movement that came almost as near to being a revolution as any that England has had. And his prophecy, found in one of the Chartist Songs, has come true in a small measure; at least the Charter was won!

Another of the political writers was Robert Nicoll, 1814-1837. Nicoll's early life was spent in very poor surroundings. His home was in Perthure, Scotland, where he was a cow herder. Yet in spite of hardships of poverty and disease he learned to read and write and so was later able to become editor of Leeds Times.

His philosophy of life, a reflection perhaps of

(1) Cooper's Poetical Works P. 287

Burns, may be discovered in the following:

His skin may be black, or his skin may be
white,--
We carena a fig, if his bosom be right!
Though his claes be in rags, an' the wind
blawin' through,
We'll honour the man who is honest and true! (1)

He was, however, more inspired by Elliott than Burns.

Again his philosophy may be found in the poem Arouse
Thee Soul.

O there is much to do
For thee, if thou wouldst work for humankind--(2)

Nicoll was a product of the Radical group. Although he doesn't talk about political parties, Radical or otherwise, it is quite clear that he wished to belong to the party of the Poor Folks.

The French Revolution left its mark on him. He (3)
was a great lover of freedom. The Bursting of the Chain
says that the ideal for which we burst the chain is that
universal love and brotherhood shall be given to hu-
manity. Not always did he have such faith.

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- (1) Irish Quarterly Review vol. 5 1855 P. 48 Poets
of Labor (Also in Nicoll's Poems P. 98)
(2) Ibid. P. 137
(3) Ibid. P. 118

(1)

In Bacchanalian we get a bitter tone. He makes himself one with those who drink to relieve themselves from pain, hunger, poverty and cold.

.....
 I drink--for why? it drives
 All poverty away;
 And starving babies grow again
 Like happy children gay!

In broad-cloth clad, with belly full,
 A sermon you can preach;
 But hunger, cold, and nakedness,
 Another song would teach.
 I'm bad and vile--what matters that
 To outcasts such as we?
 Bread is denied--come, wife, we'll drink
 Again, and happy be! (2)

Like Nicoll, Massey learned his facts of the poor and lowly from having lived in slum conditions himself, and also gained experience of the laboring class by working in a silk factory for seven years. Like Nicoll, he learned of London life from being an editor on The Spirit of Freedom, later on The Atheneum and on The Quarterly Review. Like Nicoll, too, Massey was inspired by Elliott.

Gerald Massey was born into the poorest of conditions, conditions which seem to have made him revolutionary, angry and resentful. Much of his bitterness was due to

(1) Nicoll's Poems P. 123

(2) Ibid. PP. 123, 124

his life surroundings. Because of the poverty of the family, Massey at a very early age had to enter a factory and do straw plaiting. Later when he worked in a silk factory he received but nine pence to one shilling six pence a week.

In spite of all the ugly things that he was in the habit of seeing, he showed a strong feeling for the beautiful. Common, everyday things took on lovely aspects to his eye. His love of the beauties of nature shows in A Song in the City,⁽¹⁾ which opens with "The Spring is calling from brae and bower." These beauties made him sad, however, for he realized that they could not be shared by the pauper in the city or by the "famine-smitten." About these last he writes a poem telling of their needs.⁽²⁾

He touched several of the humanitarian interests of the time. His attitude on slavery may be found in Nebraska, or the Slave-abolitionist to his Bride.⁽³⁾

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- (1) Massey's Poems P. 385
 (2) Ibid. P. 388 The Famine-smitten
 (3) Ibid. P. 372

He had an intense love for England, but wanted it to secure for its people sufficient food and a living wage. After that he felt it could sing of virtue and other spirited matters. We get these ideas as we read the poem, Our Land.⁽¹⁾ The echoes of Burns and Nicoll and their cry to democracy we find in, The Worker.

I care not a curse though from birth he inherit
 The tear-bitter bread and stinging of scorn,
 If the man be but one of God's nobles in spirit--
 Though penniless, richly-soul'd,--heartsome,
 though worn--
 And will not for golden bribe lout if or flatter,
 But clings to the Right eye, as steel to the
 pole:
 He may/sweat at the plough, loom, or anvil, no
 matter,
 I'll own him the man that is dear to my soul.(2)

By people of the day he was called a "poet prophet."

He did seem, like Nicoll, to catch a glimpse of the days to come when some of the present wrongs would be righted. In The People's Advent he gives evidence of great faith in the coming of the day that shall be the People's Day, the day when

The gnarliest heart hath tender chords,
 To waken at the name of "Brother;" (3)

(1) Ibid. P. 357
 (2) Ibid. P. 104
 (3) Ibid. P. 355

We do not find in him any more than in Nicoll, an indication toward humorous ways of seeing life. Nicoll did have a little of the droll about him in his earlier works, but that quality disappeared from his later, fiery poems. They surely had few joys of the present, and although they looked to the future for better times, they saw in it but little more fun. Massey offers a contrast to Hood in respect to humor. He differs from Hood, too, in the vigor of his verse; he feels more vehemently concerning the miseries of his class.

An appreciation of Hood he possessed, but it was of the serious work that he had accomplished through the poem The Song of the Shirt. He wrote a poem of appreciation to Hood in which he rails at a world that is so blind as to stone the martyr, and then worships what it spurned. And then he says "So Hood,
(1)
our Poet, lived his martyr life." In the poem Hood
(2)
Who Sang the Song of the Shirt are few lines of any

(1) Ibid. P. 303

(2) Ibid. PP. 303-306

significance. True it was that Hood "poured his heart in music for the Poor."⁽¹⁾ Yet one doesn't think of him as did Massey--"How like a bonny bird of God he came."⁽²⁾ As to an estimate of Massey's work by his contemporaries we find equally extravagant praise of him. A biographical sketch of him by Dr. Samuel Smile in Eliza Cook's Journal calls him "a writer of vivid genius and says he is full of the true poetic fire."⁽³⁾ But where is there charm in such verse as Little Willie?

You remember little Willie;
 Fair and funny fellow! he
 Sprang like a lily
 From the dirt of a poverty
 Poor little Willie!
 Not a friend was nigh,
 When, from the cold world,
 He croucht down to die. (4)

Massey's contribution was the service that he gave when it was most needed. The whole burden of his songs was that to love others is the true and altruistic reason for loving.

(1) Ibid. P. 305

(2) Ibid. P. 305

(3) Eliza Cook's Journal vol. 3 P. 320

(4) Massey's Poems P. 88

Again we find a poet who being himself a poor man had much sympathy for those in need. This was William Thom, called frequently "The Poet of Inverury." Thom was another of the destitute poets of Scotland. The trial of poverty was added to when, at the age of seven, he was run over by a nobleman's carriage and made a cripple for life. From the age of ten to seventeen he worked in a factory. He often told of his own experiences because he felt that they so clearly reflected the sufferings of his class.

A cause for which he had sympathy concerned the taking of the land from the original workers on it. Others felt with him, that the law had been unjust, that the poor people who had been cleared off their lands should have been given a permanent tenure. The attitude is reflected in the poem: A Chieftan Unknown to the Queen. It is written in Thom's native dialect and symbolically tells of the visit of the Queen of Scotland and of the great array of spangled clothes and diamonds worn in honor of the Queen. But one villian chief stood apart.

Oho! it is Want wi' his gathering gaunt,
 An' his million of mourners unseen.
 Proud Scotland cried "Hide the; oh hide!

An' lat nae them light on her een;
 Wi' their bairnies bare, it would sorrow her sair;
 For a mither's heart moves in our Queen." (1)

Incidentally this shows us that in Scotland there was want, poverty, and hard times along with unhappiness over loss of property.

These feelings about the land we find again in the lines: My Heather Land, My Heather Land. In this poem the poet shows the tyranny of the landlords and compels the reader to think back here to Elliott's attitude. In the old days serfs were bound to the landlords and were not badly treated; in the machine age they were arrayed against each other.

My heather land! my heather land!
 Though chilling Winter pours
 Her freezing breath roun' fireless hearth,
 Waur breadless misery cow'rs;
 Yet breaks the light that soon shall blight
 The godless reivin' hand--
 Whan wither'd tyranny shall reel,
 Frae our rous'd heather land! (2)

In The Drunkard's Dream Thom touches on the subject of drunkenness with its woes. The defects in his poems are often more obvious than their beauties. In

(1) Thom's Rhymes and Recollections Handloom Weaver P. 51

(2) Ibid. P. 61

the above mentioned lines we find such as these;

Know ye the sleep the drunkard knows?
 The sleep, Oh, who may tell?
 Or who can speak the friendly throes
 Of his self-heated hell? (1)
 (2)

The Mitherless Bairn had as wide a popularity in Scotland as did Hood's Song of the Shirt in England.

In some of his nature poems we find a genuine lyrical note and a strain of sweetness. Yet in most of his works there is a lack of the gift of song. That he has none of Hood's sense of rhythm is quite noticeable in some of his unpolished verse. He received praises for his humanitarian poems because the content was true and could so easily be proved. The thoughts and feeling of his fellow workers in the weaver's shop where he worked, and the incidents concerning the lives of his neighbors, and then again of those he met in his search for work have their value in their authentic tone. The portrayals of simple country life and of the hardships of the poor had before been pictured by Crabbe and Burns, but the

(1) Ibid. P. 52

(2) Ibid. P. 68

stories concerning the tramp houses were new to his readers.

Not only were political writers urging their cause incessantly, but others by a few poems or even a line or two showed that they were cognizant of the social wrongs of the day. Eliza Cook was one who was affected to some degree by the sufferings of the poor. From 1849-54 she edited Eliza Cook's Journal. Before that time she had contributed poems to the magazines of the time. These were pretty, little sentimental poems on the home, love, and nature. In Colburn's New Monthly for 1844 we find the Song of the Spirit of Poverty in which Miss Cook sarcastically calls for

A song, a song for the beldame Queen
Whose portal of state is the workhouse gate,
And whose throne is the prison cell. (1)

She is queen of a ghastly court. Miss Cook has us follow her to see the results of her sway. She shows us a lame boy with legs all warped and worn. Wealth and care would have made him straight, but the Queen of Poverty has nursed him into that halting gait and has withered his spine. Again she takes us to

(1) Poetical Works of Mary Howitt, Eliza Cook, and L. E. L.
PP. 364-368

The place where squalid shadows thicken the
light
And foulness taints the air.

He lieth alone to gasp and moan
While cancer eats his flesh
With the old rags festering on his wound
For none will give him fresh.

And then more of this stuff, awful to read but
evidently of the type of propaganda able to do the
work of arousing the people to the needs of the poor,
and to awake "ladies" of the day to the existence of
such evils. To these ladies the Queen calls,

Daughters of Beauty, they like ye,
Are of gentle womankind,
And wonder not if little there be
Of angel form and mind.

If I held your cheeks by as close a pinch,
Would that flourishing rose be found
If I'd doled you a crust out inch by inch,
Would your arms have been as round? (1)

As was said, only a few of her poems concern the
wretched, although almost all show an interest in the
human heart and display a feeling for the poor. She
herself is like the title of one of them The Poor Man's
Friend. The Song of the Rushlight ⁽²⁾ might also be
said to apply to her as well as to other writers of
the time;

But many a tale does the rushlight know
Of secret sorrow and lonely wo.

(1) Ibid. P. 361
(2) Ibid. P. 236

But the expression of her sentiments too often degenerates into a lot of sentimental drivel.

Another publisher was Ernest Jones, who edited Notes to the People, a Chartist organ. In this he printed much of his own political verse along with Chartist prose propaganda, and poetry and prose by others on various subjects. Some of the best of his poems are perhaps, The Song of the Poor,⁽¹⁾ The Song of the Factory Slave,⁽²⁾ The Song of the Poorer Classes,⁽³⁾ and The Slave Ship.⁽⁴⁾ Recognition of his lyrical power was paid him by the public in calling him "The Chartist Laureate" and "The Laureate of Democracy."

That Barry Cornwall, too, was influenced by the times is evident from the titles of some of his poems: The Pauper's Jubilee,⁽⁵⁾ The Song of a Felon's Wife,⁽⁶⁾ and The Leveller.⁽⁷⁾ The first poem is a little ironical when it describes the jubilee the paupers are having because they are looking forward to receiving "Meat! small beer! and warmer weather!" The Felon's Wife, full of feeling, is a declaration of the devotion of a wife to her husband even though he be a felon. In

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- (1) Jones Notes to the People P. 56
 (2) Ibid. P. 339
 (3) Ibid. P. 67
 (4) Ibid. P. 488
 (5) Littell's Living Age vol. 3 1844 P. 175
 (6) Ibid
 (7) Ibid. P. 176

spite of his being thrown out of the bright world and disdained by God and man she will still call him her own.

Cornwall's attitude toward the poor was more like Hood's than like that of any of the other writers. He seems to be a sincere and deep sympathizer of the poor, but a witness of their problems from the sidelines rather than from their midst. He did not write directly from the heart as did Massey and Nicoll, but he greatly surpassed them in rhythm and diction. Too many of these humanitarian writers became so heated with their arguments that they forgot to polish their lines into good form. It was nature's fault that they were not endowed with humor and the gift of song.

In the same copy of Littell's Living Age that first published English Songs there was included a poem by Janet W. Wilkinson entitled Making a Shift.⁽¹⁾ Miss Wilkinson's indebtedness to Thomas Hood is mentioned. The poem is scarcely worth speaking of except that it shows the popularity that The Song of the Shirt had reached as well as the continued appeal of such a subject.

(1) Ibid. P. 187

Mention, at least, should be made of Mary Howitt's poem The Sale of the Pet Lamb of the Cottage: it is not a very deep poem, but it shows a humane interest in animals. The writings by Miss Landon of The Female (1) Convict and The Factory (2) proved that women poets were not retiring to "Penelope's chamber."

It was through these occasional poems as well as through the long volumes of verse by such as Elliott, Cooper, and Massey that the public was finally aroused to demand remedies for social evils. Clough's lines "addressed to those who despaired of the cause of liberal opinions and institutions after the successful reaction of 1849" (3)

may well be applied to the poetical expressions and propaganda of the Thirties and Forties.

Say not the struggle nought availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

(1) Poetical Works of Mary Howitt, Eliza Cook, and L. E. L. P. 412

(2) Ibid. P. 423

(3) North British Review vol. 37 P. 374

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main. (1)

(1) The Golden Treasury Series I and II P. 193

Summary

The Humanitarian Movement, which originated in England during the third and fourth decades of the nineteenth century, aroused among the people a feeling of kindness for other beings, both human and animal, a compassion that was expressed in the poetry of the period as well as in the legislation. The need for humanitarian measures was particularly intense at this time because of the existing social, economic, and political conditions. A reading of the poetry not only reveals the background of these years, but discloses the emotions of the people better than a perusal of the reports of government investigation committees. Elliott and Cooper were foremost among the poets who devoted most of their time and efforts to bringing about reform by arousing the country to its social needs and by keeping its attention constantly on them.

Two influential groups which concerned themselves with social problems were the Methodists and the Radicals. These parties reflected the democratic tendencies brought about in a measure, by the French Revolution.

The reactionaries in control of the government after the Napoleonic Wars tried to suppress these democratic expressions, but to no avail; for they frequently cropped out as the social conditions more and more demanded remedy.

Many of the difficulties of society grew out of the changes resulting from the Industrial Revolution of the eighteenth century. Numerous problems, unknown before the use of machinery in the manufacturing trades, resulted from the change from country to town life.

In the writings of the day were reflected the problems growing out of the employment of women and children, and unsanitary conditions in the factories as well as the struggle between capital and labor. Humanitarians not only pointed out existing evils, but offered solutions; the outstanding example being the "New Lanark Experiment" of Robert Owen. Many writers showed the afflictions suffered at the hands of ruling classes, the landed aristocracy and the clergy; novelists as well as poets tried to awaken the public which was becoming more easily susceptible to printed propaganda.

Hard times caused by the unnecessarily large corn taxes, by crop failures, and by low wages were instrumental in forcing the poor to seek the solutions of their problems through political channels. The Chartist movement was such an attempt to seek Parliamentary reform through a fairer distribution of the vote, and the Anti-Corn Law League represented a similar effort to get legislative action to relieve the sufferings of the poor. Some of the reforms that were effected during this period were those incorporated in The Great Reform Bill of 1832 and a considerable quantity of acts and measures whose purpose was to reduce the suffering of man and beast.

The poetry of this period, as one might expect, was more practical than beautiful, and more vehemently objective than exquisitely lyrical.

The two people who wrote genuine poetry were Thomas Hood and Mrs. Browning; the others had lower technical standards. Their chief concerns were with the social and political questions which they hoped would be solved more quickly because of their poetical propaganda. Surely they were settled more

expeditiously because of the fiery, eloquent entreaties made by Ebenezer Elliott whose greatest insistence lay on the repeal of the corn tax. A group of political writers whose special interest was the adjustment of social evils through the franchise included Thomas Cooper, Robert Nicoll, and Gerald Massey.

By substituting William Thom's name for Mrs. Browning's one can make the statement that most of the humanitarian poets grew up in poor circumstances and suffered throughout their lives so many hardships that they were able sincerely and deeply to sympathize with those whose cause they proclaimed. Then there were others who showed that they, too, caught the spirit that aimed to give to the poor and miserable a better society in which to live. Eliza Cook and Ernest Jones found time while publishing to write poems that urged the cause of humanity. Barry Cornwall, although not of the poor class himself, wrote in the behalf of mankind. Concerning all of these humanitarian writers it can be said in the words of one of them:

Stop, mortal! Here thy brother lies--
 The poet of the poor.
 His books were rivers, woods, and skies,
 The meadow and the moor;
 His teachers were the torn heart's wail,
 The tyrant and the slave,
 The street, the factory, the jail,
 The palace-- and the grave!
 Sin met thy brother everywhere!
 And is thy brother blamed?
 From passion, danger, doubt, and care,
 He no exemption claimed.
 The meanest thing, earth's feeblest worm,
 He feared to scorn or hate;
 But, honoring in a peasant's form
 The equal of the great,
 He blessed the steward, whose wealth makes
 The poor man's little, more;
 Yet loathed the haughty wretch that takes
 From plundered labor's store.
 A hand to do, a head to plan,
 A heart to feel and dare--
 Tell man's worst foes, here lies the man
 Who drew them as they are. (1)

Appendix

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In about a year Darius's increasing knowledge of the world enabled him to rise in it. He became a handle-maker, on another manufactory, and also he went about with the pride of one who could form the letters of the alphabet with a pen..... He descended by twenty steps to his toil, and worked in a long cellar which never received any air except by way of the steps and a passage, and never any daylight at all. Its sole illumination was a stove used for drying. The "throwers" and the "turners" rooms were also subterranean dungeons. When in full activity all these stinking cellars were full of men, boys, and young women, working close together in a hot twilight..... And as the younger the workman the earlier he had to start in the morning, Darius saw scarcely enough of his bed. It was not of course to be expected that a self-supporting man of the world should rigorously confine himself to an eight-hour day or even a twelve-hour day, but Darius's day would sometimes stretch to eighteen and nineteen hours; which on hygienic grounds could not be unreservedly defended.

V

One Tuesday evening his master, after three days of debauch, ordered him to be at work at three o'clock the next morning. He quickly and even eagerly agreed, for he was already intimate with his master's rope-lash..... He ran on limping, beneath the stellar systems, and reached his work at half-past four o'clock.

Although he had never felt so exhausted in his long life, he set to work with fury. Useless! When his master arrived he had scarcely got through the preliminaries. He dully faced his master in the narrow stifling cellar, lit by candles impaled on nails and already peopled by the dim figures of boys, girls, and a few men. His master was of taciturn habit and merely told him to kneel down. He knelt. Two bigger boys

turned hastily from their work to snatch a glimpse of the affair. The master moved to the back of the cellar and took from a box a piece of rope an inch thick and clogged with clay. At the same moment a companion offered him, in silence, a tin can with a slim neck, out of which he drank deep; it contained a pint of porter owing on loan from the previous day. When the master came in due course with the rope to do justice upon the sluggard he found the lad fallen forward and breathing heavily and regularly. Darius had gone to sleep. He was awakened with some violence, but the public opinion of the dungeon saved him from a torn shirt and a bloody back.

The governor made a speech about the crime of running away from the Bastile, and when he had spoken for a fair time, the clergyman talked in the same sense; and then a captured tiger, dressed like a boy, with darting fierce eyes, was dragged in by two men, and laid face down on the square table, and four boys were commanded to step forward and hold tightly the four members of this tiger. And, his clothes having previously been removed as far as his waist, his breeches were next pulled down his legs. Then the rod was raised and it descended swishing, and blood began to flow; but far more startling than the blood were the shrill screams of the tiger; they were so loud and deafening that the spectators could safely converse under their shelter. The boys in charge of the victim had to cling hard and grind their teeth in the effort to keep him prone. As the blows succeeded each other, Darius became more and more ashamed. The physical spectacle did not sicken nor horrify him, for he was a man of wide experience; but he had never before seen flogging by lawful authority. Flogging in the workshop was different, a private if sanguinary affair between free human beings. This ritualistic and cold-blooded torture was infinitely more appalling in its humiliation. The screaming grew feebler, then ceased; then the blows ceased, and the unconscious infant (cured of being a tiger) was carried away, leaving a trail of red drops along the floor.

II

After this, supper was prepared on the long table, and the clergyman called down upon it the blessing of God, and enjoined the boys to be thankful, and departed in company with the governor. Darius, who had not tasted food all day, could not eat. The flogging had not nauseated him, but the bread and the skilly revolted his pampered tastes. Never had he, with all his experience, seen nor smelt anything so foully disgusting. When supper was completed, a minor official interceded with the Almighty in various ways for ten minutes, and at last the boys were marched upstairs to bed.

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